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mitted in July ! No : they remained torpid and inactive till they were awakened in January by the horrible and atrocious act of raising from its grave the hallowed corpse of an Orangeman.

His fine feelings of humanity received no violence when one of the most respectable meetings ever witnessed in the town of Belfast, met for the purpose of preventing such enormities, was ordered by some of *his friends* to disperse, as if they had been a mob of the lowest class : a meeting which exhibited not the slightest appearance of mob, until the arrival of his *peculiar friends*.

No injury was done to his fine feelings of humanity, when one of the most useful and respectable men in this town was dragged to the black-hole like a felon, for gently laying four of his fingers upon the sleeve of a man who is not generally considered quite so useful. But perhaps he was afraid to trust his delicate nerves in drawing up a statement of that transaction, and thought it safer to publish an account of it ready made to his hand, by those whose interest it was to state it in terms the most favourable to a *certain party*; and to be sure he could not prevent the public wishing for an impartial report of it, but then he knew such could be had from a paper published 80 miles off.

His fine feelings of humanity were fully equal however to the publishing of a report favourable to his *friends*, of a certain trial at Downpatrick sessions, which, from some particular questions asked of the witnesses, was calculated to cast a stigma upon the character of a gentleman ; but that was only an attempt at lacerating the character of a virtuous living man, and not half so shocking to the fine feelings of humanity as raising a dead Orangeman.

His fine feelings of humanity were again brought into play, when he used his most strenuous exertions to have his paper, containing the above report, circulated in Antrim about eight hours earlier than common, on the day that a certain trial was to be brought on at the sessions there.

I have no doubt however but his fine feelings of humanity have received another shock (even as great as that by the resurrection of Quail,) from this letter from "A Subscriber;" and that it has contained something so hostile to his nervous system, as to produce one of his usual ague fits. It is probable that it has occasioned the profound reasoning and classic

language of his "Dutch-metal" friend, the redoubtable Crito ; for assuredly had it been weak or ineffectual, we would have been favoured with it, had it been for nothing else but that the *party* might have had a triumph over it. I hope, however, the writer will let us see it through some other medium. Surely the News-paper Editors are not all in league with this man of delicate nerves and extreme sensibility.

I find that this famous torch-bearer of Orangeism is not yet tired with abusing you, as he is at it again in the paper of the 4th inst., where he has spewed forth some more of his venom, harmless however to *you*, from its very bitterness and perversity, and innocent to the public from its obscurity and incoherence. There is only one point which I will touch upon, and even that should have escaped me, had I not flattered myself that the retort may have the effect of preventing this apostle of Orangeism from pestering the public with his Billingsgate language. He says "if the empiric endeavours to avail himself of his garb and his gibberish to distribute poisons among the people, what shall prevent him from exposing his practices, and cautioning the unwary not to swallow his nostrums." Now I shall simply put one question to this elegant apologist of our sapient Editor, this giant of erudition, who holds the rod of castigation in terror over your devoted heads, where has been his loyalty and his extreme care for the safety of the people's morals, since September 1808, that he has suffered you with your "gaudy coat" and "fustian language" to distribute your nostrums among the people since that period with impunity ? Perhaps I may answer as Elijah said to the priests of Baal. Perhaps he has been on a journey, or peradventure he has been asleep, and has only been roused from his stupor by the noise made by the resurrection of Quail, his brother Orangeman.

I am, Gentlemen, &c.

AN IRISHMAN.

REMARKS ON SOCIETIES OF ORANGEMEN,
AND THE ANTAGONIST ONES OF
THRASHERS AND RIBBON-MEN.

The following paper appeared in the Newry Telegraph. The remarks are so apposite, so impartial, and so conciliating, as well as abounding in principles of sound policy, that the serious dispassionate perusal is recommended to our readers.

To the Editor of the *Newry Telegraph*.

SIR,—Every peaceable man must coincide in principle, on the distressing subject of the Mourne riots. The necessity of *something being done*, is obvious.

This evil, sir, is not of recent growth. In November 1811, the magistrates of Down, met by requisition, to consider the then state of the county. It appeared their unanimous opinion, that secret associations of a *new kind*, had sprung up to the disturbance of the public peace, and had, *even then*, spread to an alarming extent.

Indeed, for several months previous, parties of thrashers, or ribbon-men, or whatsoever other denomination they affect, had been formed in this and in other counties. The professed purpose and object of this association, was to *defend one another* from aggression; a plausible motive, but liable to abuse, through passion or misapprehension. The society was *exclusive*—admitting none but Roman Catholics; and as far as is publicly known of this combination, the danger against which they thus sought protection, was apprehended from one description of persons only, namely Orangemen. To this class their hostility was as notorious as their existence or name; antipathy and mutual distrusts were engendered between the rival parties, and the causes laid of tumults, riots, and bloodshed.

The assembled magistrates did not appear equally unanimous as to the remedy for these acknowledged evils. Some regarded the anti-Orange association, as a necessary consequence of the system, to which it was opposed, and saw no radical cure for these party disorders, but, by the suppression of the Orange societies. On the other hand, the new parties were regarded by some as of a much more odious and unnatural character,* and appeared so demand that the county, or at least, a part of it, should be proclaimed. A more

moderate middle course was finally adopted, and an address drawn up, alluding to certain new combinations, exhorting the people to good order and obedience to the laws, and denouncing severe threats of impartial justice, upon all overt acts of violence.

After the experience of more than two years, we may be allowed to question the merits of this plan. That it has not been efficient, is too evident? Has it diminished, Sir, the numbers of Orangemen? They themselves boast a flourishing increase. Has it thinned the ranks of the thrashers? I am sure they have multiplied and spread since that period. Has it done any thing to moderate the hostility of those counter associations, or to mitigate the violence of party animosities? Unhappily we have recent and daily proof of the insufficiency of the magistrates' proclamation. Is it then to be expected, that the gentle remedy suggested by your correspondent, who scarcely notices the real spring and source of the disorder, can effect a cure for this deep laid evil? Will the exhortation of magistrates and clergy together, inclining to forbearance and mutual confidence, the members of two parties, that by their very constitution are inimical to each other?—Never, surely, *while the parties themselves subsist*? Can any vigilance, or exertion on the part of "principal inhabitants," possessing the confidence of neither side, prove a permanent check on their mutual violence? Above all, can it hope to infuse the spirit of peace and charity—"where wounds of deadly hate have sunk so deep?" Sir, I believe, it will not be seriously expected that bodies of men, especially uneducated men, would either listen to considerations of religion, against their passions, supposed interests and safety; or be overawed by any authority other than the loud voice, and strong arms of the law.

It seems probable, sir, that if these secret and exclusive societies were each by name, declared "illegal" (which I believe has never yet been done) it would induce numbers to abandon them; and soon lead to their total dissolution.

In the county of Down, we have, I believe as independent a magistracy as any in Ireland; what may the *collective sentiment* of that respectable body; or how far its power could be effectual towards the extinction of party I am not informed. How far its influence could procure the attention of administration to our neglect-

* The form of an oath, handed in as the Thrasher's oath, but in reality, a stupid and malignant fabrication, was produced in the Downpatrick meeting. They were here sworn "by the cross of St. Peter, and of our blessed lady, to maintain all the *Hierarchies*, without sparing one, &c." The common sense of the magistrates induced them to reject it as a forgery, notwithstanding the convictions of a certain noble Lord.

ed condition, I know not. But, if our magistrates regard the occurrences at Kilkeel, as but *one local effect* of a deep and wide spread evil, that will again on similar occasions work similar effects; they will judge, perhaps, that a gentle local remedy cannot reach to the extent of this disorder. If they are of opinion that all these internal commotions owe their origin to the existence of party associations, perhaps they may feel it a duty to endeavour at once the removal of this baneful cause, *the suppression of all exclusive societies, as pernicious and illegal.*

In the meantime, whatever may be done by our magistrates, or by the government, it may be useful to be well persuaded of the very malignant character, and ruinous tendency of these counter-associations. It is not, I am convinced, magnifying the evil, to state, that the full half of the lower orders in this country, are embodied in the one or the other of these antagonist societies, each of them professing loyalty and obedience to the laws; although both (if we may be allowed to understand parliamentary language) equally illegal. One of these associations professes itself to be embodied in support of the laws and constitution, *and is exclusively Protestant*; as if every Roman Catholic notwithstanding his very strict oaths of allegiance, were withheld *by his religion*, from being a loyal subject! Opposed to this, stands the other society, formed, as alleged to protect its members from Orange aggression—excluding in its turn, *EVERY PROTESTANT*, without exception, and thus assuming that no Protestant *could* be depended upon, as faithful or friendly!

This regulation, kept up, to the letter and the spirit, characterizes these opposite systems; the one as an “anti-catholic,”—the other, an “anti-protestant” association; both equally averse, equally suspicious, and equally prepared to act upon the principles they have adopted. Occasions for the exercise of this hostile feeling will be readily supplied. When at any public place, a *dispute* (as it is called) arises between individuals of each party, the whole body feels interested in the cause, and thinks itself committed to support their champion. Any malicious or

drunken wretch, can thus engage in his private quarrel, hundreds of his own society, who without examining into causes, instinctively rush forward, not to the just defence of their friend, but to revenge and slaughter.

Irritation and insult, by various modes, midnight assaults, rackings and house-burnings; such are the necessary and actual traits of these opposite and opposing systems. And thus these “defensive” societies become mutual aggressors, and violators of the laws they would pretend to revere.

The above is an imperfect enumeration of the public effects of the system. But the evil pervades the circles of private life also, and carries suspicion, alarm, and danger, into every neighbourhood. Besides this, each party is not only fearful of the opposite one; but also jealous and distrustful of all those neutral persons, who refuse to combine with them. The nearest and best neighbours, nay, members of the same family are thus divided against each other.

It would be painful, sir, to expatiate on the tendency of this system of things; or to calculate upon its probable and immediate consequences, if timely and prudent means are not adopted against them. But let us not be contented with complaining of the evil effects, let us trace the causes that first gave them birth, and still uphold their existence. Let each in his own circle endeavour to blunt the edge of party animosity; but let us remember to exert ourselves for the removal of the societies themselves, if we would expect a radical and total reform. We cannot do a better service to our country.

Hoc opus, hoc studium Parvi properemus
et Ampli,
Si Patriæ volumus, si Nobis, vivere chari.

I am, Sir, yours,
PACIFICUS.

To the Proprietors of the Belfast Magazine.

PROSPECT OF REFORM IN THE ULSTER
PRESS.

IN the last Retrospect of Politics, the public have been appealed to in a strong and earnest manner, to assist in rescuing the Press of Ulster from the degraded state in which it has long remained, and rendering it free and independent.

* 50th of the King.

† The whole of the late business in Kilkeel originated in a quarrel betwixt two persons.